

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY. NORTH-WEST COAST.

The following extracts are from the report of an exploring tour on the North-West coast of North America in 1829, by Rev. J. S. Green, Missionary at the Sandwich Islands. The voyage was performed by Mr. Green in pursuance of instructions from the Prudential Committee, in the barque Volunteer; Captain Taylor—coasting for trade from Norfolk sound, as far South as 53 deg. N. Lat. Between these extremes, he visited ten tribes of Indians, remaining a few days at each port, and repeating each visit several times during the season:—gathering whatever in their character and prospects might interest the Christian public, and endeavoring to awaken in the bosom of wandering savages, a desire for Christian instruction.

The state of morals among the Russians at these settlements, the sterility of the soil, as well as the religious and political jealousy, are represented as such as to discourage an American Mission there. We quote a few extracts for the sake of keeping in view how abject and deplorable a thing is man, when left to grope without a guide, in the thick darkness of his own desperate wickedness. In the light of such contrasts should we make out our estimate of the missionary's labors of love, and screw up our resolutions afresh to help forward the great work of redeeming our fellows from the bondage of ignorance, and sin.

Mr. Green's Journal represents the inhabitants of this entire coast, as presenting in all things that pertain to their temporal and eternal happiness, a most affecting exhibition of degradation.

From the Missionary Herald, for Dec.

Religion.

On the subject of religion, the ideas of the Indians are exceedingly vague. I have taken much pains to ascertain what notions they cherish of a Supreme Being, and of a future state of existence; and I think it may emphatically be said of them, "They are atheists, and without heart." Of a Creator, powerful, wise, and good, they seem to have no idea. In answer to the inquiry, which I have frequently made, "Who formed the sea, the land, and the creatures which inhabit them?" they have generally replied, "We know not." The most intelligent among them, however, have told me that the old men on every part of the coast have a

tradition, that the "yealth," or north-west crow, is the creator of the world. There is no doubt that they have a superstitious regard for this bird. Certainly to no higher origin do they ascribe the formation of this goodly frame, and the being who, made in the image of God, was placed upon its surface to subdue it, while others entertain notions too ridiculous to be repeated. They believe in the existence of a malignant being, whom they call *Ninkelrus*, the author of all evil, sickness, war, &c., but they have very confused notions respecting him.—They seem to have no idea of a future retribution for deeds done in the body. In conversing with them on this subject, I have supposed and stated a case as strong as possible—that of a drunken, thieving, quarrelsome Indian, who should first imbrue his hands in the blood of his own family, and then destroy himself; and that of a sober, honest, peaceable man, who should devote himself to the good of his family and tribe: and I have asked them, what distinction there would be in their condition; and they have uniformly replied, "We know of none." The Sitka Indians at Norfolk Sound, did indeed say, that while the good man would have a passage through the clouds to the house above, the bad man would be entangled in them, and tormented by being driven about by the winds; but I suspect they gathered this notion from the Kodiak Indians, who have been partially instructed by the Russians. I could not learn that they have any religious rites, or worship any being good or evil.

The practice of the Indians on the North-West Coast comports with their theory. They are atheists in heart. That they live "without God," and are devoid of all consciousness of accountability, is certain. They appear to have no sense whatever of obligation. Not only are they destitute of every thing that is lovely, and of good report, but they are inconceivably wicked. The smallest confidence cannot be placed in their statements, when they have a motive to dissimble. They are exceedingly fond of spirituous liquors, and when intoxicated they are wrought up to the highest pitch of frenzy. Murders are frequent among them, and the different tribes are almost constantly involved in quarrels, which result in bloody wars. Revenge is sweet to them. The most inconsiderable provocation awakens their vengeance; nor will they cease to hunt their foe, till they drink his blood.

Influence of Foreigners.

The introduction of fire-arms, and "poisoned

water," has opened upon them the flood-gates of desolation. Besides, most men from Christian countries have seemed to forget that, in these ends of the earth, the Omniscent God has watched their movements, and marked in the book of his remembrance all their aberrations from the path of duty. Hence they have exhibited any thing but a Christian spirit.—They have plunged into the slough of sensual indulgence, and have thus strengthened the practice of infanticide, if they did not introduce it. Lest they should fail to reap their golden gains, they have suffered the Indians to be insolent, till every idea of justice is eradicated from their minds. They have taught them, if example may be said to teach what a people so intelligent easily learn, to disseminate and defraud, to profane the name of God, and trifle with damnation. They have then put into their mouths the elements of mischief, and into their hands the implements of death. And now it is said they are savage and blood-thirsty. And what wonder?

Extracts from Mr. Green's Journal.

To give you a summary of my intercourse with these tribes during the season, I shall make several extracts from my journal.

New Archangel, Norfolk Sound, March 12, 1829.—This morning I called upon His Excellency Peter Chesticoff, governor of the Russian settlement at this place, and delivered him a letter of introduction, which J. C. Jones, Esq. had kindly given me. He received me very politely, and assured me that he would afford every assistance in his power to aid me in the prosecution of my object. He invited me to visit him whenever it should be convenient.—He speaks tolerably good English, and is much of a gentleman.

Saturday, March 14.—This is the Russian Sabbath. In the morning I called upon Capt. Benjamin, a gentleman who has resided here about 20 years, and accompanied him to the house of worship. It is well known, I suppose, that the Russians are of the Greek church.—The building in which they assemble for worship, is indifferent in its external appearance, though it wears aloft a cross, and has no fewer than six bells to call men to bow down to its pictured saints and the crucifixes which adorn its interior. About fifty men and women were all who could devote an hour of this their holy day to the worship prescribed by the church, of which they are all members. The officiating priest in his robes had rather an imposing appearance. He read prayers in the Slavonic language, bowed, and crossed himself, kissed his bible, burned incense, and brought out upon his head the consecrated host, with other ceremonies too numerous to mention. What addresses there were made to the understanding, or appeals to the heart, I know not. There is something rather imposing in their rites, but how unlike the simplicity of the Gospel. "God is a Spirit." Captain Benjamin tells me, that one of their priests has been here twelve years, all that he does is to read prayers, solemnize marriages, and attend funerals. Instruction in the shape of written addresses, or sermons, is seldom communicated, and when it is so, these

discourses are prepared by some of the higher orders of ecclesiastics at home, the inferior clergy being considered *incompetent to the task.*—Yet nothing has this man found an heart to attempt for the poor heathen around them!²

After service governor Chesticoff invited me to walk home with him, and see several Indians who were then at his house. I rejoiced exceedingly that I might tell these degraded men my object in visiting their shores. Through my interpreter I informed them who I was, whence I came, and whither I was going. I assured them that a sincere desire to do them good had prompted the American church to send an agent to ascertain the condition of the Indians on the North-West Coast. I told them of the Sandwich Islands, of the former character of the inhabitants, of missionary efforts made among them, and of their present condition and prospects. I told them of the improvement, which had been effected in the character of the Indians in the United States, and I endeavored to show them, that it was of great importance they should receive the gospel. They seemed much gratified with the interview.

Monday, 16. An exceedingly fine morning. The sun from a serene sky sheds his beams upon the mountains of snow, and forcibly reminds me of a New-England spring morning. Oh when shall the sun of righteousness illumine these dark ends of the earth?

* Mr. G. was told that this old priest had six daughters, and not one of them had been taught to read.

BEYROOT.

Arrival of Messrs. Bird and Whiting at Beyroot.

A letter from Mr. Goodell, under date of Malta, July 30th, gives the pleasing intelligence, that the brethren destined for Syria had safely reached Beyroot. They left Malta on the first, and arrived on the evening of May 18th; and thus their voyage, not including the time they spent at Cyprus, was a little more than fifteen days. Their letters were of different dates from the 19th of May to the 15th of June.

They say, "Tannoos El Haddad, and Elias El Funz seem like cordial believers." "Wor-tabet, who is at or near Sidon, is well spoken of by all, and is doing good." Their "reception on shore was just what could have been wished; no shy gazers on, ready to scoff; on the contrary, all respectfully saluted" them as they "passed the streets." "The priests however, were much disturbed, and the very next morning the papal thunders began to roar in the churches." But these fulminations did not prevent many, even some of the Maronites, from calling to see them, and they were likely to find no difficulty in getting a good house, in addition to the one of which I made mention in the former part of this letter. One of those at the Drevaun, who formerly injured us, is gone to give up his account to the Judge of all, and two others are removed from office. *Assad Esh Shidiak is still alive; and there is every reason to believe, that he loves and obeys the truth, that he is sanctified by it, rooted and grounded in*

it, and ready to suffer for it. Mr. Abbott and family were well. When some of the Arabs learnt from him, that it was not likely I should return to Beyrout with Mr. Bird, they sat down and wrote a petition to the American Board of Missions, praying that my family might also be sent back to them. This has but recently come to hand, and possibly I may forward a translation hereafter. These little items of news I thought it best to write, as I am sure they will be interesting to you and the Prudential Committee, and it may be a considerable time, before you receive any communications direct from Beyrout.

It is believed that Elias El Foxz has not been particularly mentioned in any former communication. Mr. Goodell says,—"He was one of the most punctual attendants at our religious services in Arabic for nearly or quite two years before we left Beyrout.—He appeared to take delight in reading the Holy Scriptures, and to have some reverence for them; and though he sometimes cavilled, and sometimes appeared trifling, yet we had some hope that he was a sincere inquirer after the truth. After we left Syria, he wrote to us all repeatedly—more frequently, perhaps, than any other of our Arab friends; and Tannous said, once or twice, concerning him, that he seemed not far from the kingdom of heaven, and that Elias and himself often met to read the Scriptures and pray together. It was Elias, who made his way through the darkness and storm, to carry despatches for us to the English consul, the night we heard of the battle of Navarino."—*id.*

LETTERS FROM MESSRS. SMITH AND DWIGHT.

The arrival of Messrs. Smith and Dwight at Constantinople, and their departure thence for Armenia, have already been mentioned. In a letter from them, dated Constantinople May 15th, they remark, that at Smyrna they were hospitably entertained by their fellow laborer Mr. Brewer, and their stay in that place was rendered pleasant by a small circle of the friends of missions from whom their brethren before them had received valuable assistance.

These gentlemen make the following comparison of the importance of Constantinople and Smyrna, as Missionary Stations.

You are already aware that Mr. Brewer has established himself at Smyrna, and commenced a flourishing school for Greek girls; so that that place has, for the present at least, one missionary; and although, considering the amount of Armenian and Greek population which it contains, and the intercourse which it has with the interior and with Greece, it might well give employment to a number more, still its claims in this respect cannot be considered so urgent as those of the capital. In another particular, also, circumstances have materially changed since August last. Then the English factory there, the largest and most respectable in the Levant, were without a minister of the gospel. The regular chaplain, Mr. Arundel, has since returned, and resumed his useful labors. From him we received many attentions, and were gratified to hear the gospel evangelically preach-

ed by him to congregations of from 100 to 150 persons.

At present, Constantinople, has far more urgent claims. We have been surprised to find, that there has not been a single Protestant clergyman here since Mr. Leeves' departure, nor are we able to learn that any is expected.—Does it not bring a just reproach upon Protestant nations generally, that so many of them have diplomatic missions here, and every one without a chaplain, while the Catholic Europeans have seven churches well supplied with priests? Should it be said, that the Catholics are more numerous than the Protestants, this very apology gives occasion to an additional charge; for what has occasioned this disproportion of numbers, but the activity of the Catholic Church, and the patronage uniformly afforded to its efforts, by the diplomatic representatives of the Catholic nations? Will not every pious American wish most earnestly that his country may not participate in this neglect of the institutions of the Gospel, and be anxious that, by the establishment of an American clergyman here, the United States may be known at the commencement of its relations with the Porte as a religious nation? Such a person, although the number who speak the English is small, probably less than fifty, would be welcomed with pleasure by several who have frequently expressed to us their regret at the absence of the means of grace; and as it so happens that a number have been educated in the Presbyterian church, our own forms would not be unacceptable. We do, therefore, fearing that our government will not appoint a chaplain for this place, most ardently desire to see a missionary stationed here by our society, who, by the influence of his piety, pulpit talents, and general character, may gather around him and bring under a religious influence the members of this Protestant flock, who are now scattered without a shepherd; and at the same time increase their number by inducing other Europeans to forsake the fallacies of the church of Rome for the pure principles of the Gospel. These two objects might form a distinct branch of labor, and would be sufficient to occupy the time and talents of one man. Without expressing an opinion on the expediency of Mr. Temple's leaving Malta, we will venture to say that, should he leave, he is just the man we should like to see established here in this department, and we know of no place at present, in the Levant, that needs his services more.

Journey from Constantinople, to Tocat.

After several days of unavoidable delay in obtaining the necessary passports and other documents at Constantinople, we left that place on the morning of the 21st ult., and yesterday at noon reached this city, having rode about 500 miles! i. e. nearly 50 miles a day on an average. Our route has led us through Nicomedia, Boli, and Amasia. From the excessive heat that prevailed at Constantinople for a short time before our departure, we expected to suffer much the first few days. But a kind providence shrouded the sun in clouds for three days, so that we enjoyed our ride much through the rich plains and verdant forests of Bithynia.

Then we crossed the high and beautiful plain of Boli, and the still higher table lands which border on Paphlagonia, where we found as cool and as pure an air, as that which, you remember, so much delighted us, the last summer, in Arcadia. We hastened over these lands at the rate of 80 miles a day with little fatigue. Since reaching the tributaries of the Halya, and thus far in Pontus, the heat at mid-day has been almost insupportable, and yesterday, before we stopped, it reached the temperature of 100 of Fahrenheit. But by lying by at mid-day, and riding all night, we have reached this place without having our health seriously affected. Indeed we are astonished at the comparative ease with which we have effected so rapid a journey, in a foreign climate, and in this inhospitable country, where the only accommodations at night are a filthy khan, and where hardly any thing but the poorest food can be found; and often have we made mention of the goodness of God, who has thus borne us up under fatigue, and brought us safely on our way. We have special reason to be thankful that his providence has placed us under the guidance of so good a Tartar. The best food, the best accommodations, and the best horses that were to be had, have always been at our command.—ib.

MISCELLANEOUS.

DR. MILNOR'S VISIT TO EUROPE.

In compliance with a resolution of the American Board, presenting thanks to the Rev. Dr. Milnor for his able services in representing the Society, without expense to them, to the British and Foreign Bible Society, and requesting him to reduce to writing, the interesting narration which he had given them verbally, he has presented the following account of his attendance on the meetings of that Society.

To the Board of Managers of the American Bible Society—

GENTLEMEN—In obedience to your request that I should reduce to the form of a written report, the verbal statement which I made at the meeting of the Board on the 4th inst., I beg leave to submit the following as its substance. I desire to acknowledge with feelings of deep gratitude to God, that kind protecting care which he has extended to me during my absence, and his gracious Providence in permitting me once more to resume my duties in this place; and also to acknowledge, in like manner, the multiplied attentions which I have received at the hands of his people, and the uniform kindness which has been manifested toward me, during the visit from which I have safely returned.

On my arrival in London, on the 20th of April last, I repaired to the Bible Society's House, in Earl-street, Blackfriars, where I was received with the utmost courtesy by the officers of the society, communicated to them the credentials with which you furnished me, conferred with them on the objects of my mission, and was shown throughout the building and ware-houses of the institution, in the latter of which there were at the time no less than sev-

en hundred thousand copies of the Sacred Scriptures, partly bound and partly in sheets. My subsequent visits to the Bible Society's House were frequent, and I availed myself of an early opportunity of complying with an invitation to attend a meeting of the committee, where my reception was of the most affectionate and cordial kind, and the resolutions of the Board being read, I was recognized as your representative, and desired, as often as I could make it convenient, to attend the meetings of the committee.

On the 5th of May last, I attended the interesting anniversary of the British and Foreign Bible Society. Although ladies do not attend this meeting, the room was filled to overflowing, and the most delightful spirit seemed to pervade every mind. Lord Bexley presided instead of Lord Teignmouth, the President, whose infirmities prevented his attendance. The session was of near five hours continuance; yet the attention was kept up, and the warmest interest manifested by the audience until its close. As the receipt by this Board, of the printed official account of the proceedings of this meeting, has given full information in relation to the addresses which were delivered, I will only solicit leave to record, with gratitude, the very kind manner in which the remarks, I was called upon to make, were received by the respectable meeting, before which it was my privilege to appear. Their principal objects were to convey your congratulations to this noble society, to communicate information as to the history, state, and prospects of our own, and to bear my feeble testimony to the value of the book of God, and of the institutions formed to promote its circulation. It was truly pleasing to learn from the annual report, that notwithstanding the opposition the society had met with from a certain quarter of the country, and the difficulties in the way of distribution on the continent, arising out of the determination to reject the Apocrypha, yet more than 400,000 Bibles and Testaments had been issued last year; that the society's receipts during the same period, amounted to near £85,000 sterling, and that, 133 new auxiliary and branch societies have been added to their list of coadjutors.

Subsequent to the anniversary meeting I attended several meetings of the committee, and had great satisfaction in noticing the order and regularity of its proceedings, the intimate acquaintance with the business of the society, which not only the officers but the members individually appeared to possess, the interest which all manifested in its concerns, the Christian kindness with which various topics were discussed, and the harmony with which its measures were uniformly passed.

The last meeting which I attended was on Monday, the 6th of September last. The Right Hon. Lord Bexley was in the chair.—When I was introduced by the Secretary, Rev. Mr. Brandram, the committee had been in session some time. Soon after I entered, his lordship rose and addressed me to the following purport. "It is my pleasing duty, Rev. Sir, to communicate to you the result of the deliberations in which the committee have just

been engaged. They are informed you are about to return to your native land, and the committee cannot suffer you to depart without signifying to you the high gratification which your visit has afforded them, and the great delight with which it has been attended. The resolutions themselves, however, express the feelings of the committee better than I can do in any verbal communication. I will read them."

At a meeting of the committee of the British and Foreign Bible Society, Sep. 6th, 1830.

The Rev. Mr. Brandram reported that the Rev. Dr. Milnor, one of the secretaries of the American Bible Society, who had been deputed to attend at the last Anniversary of this Society, is about to return to the United States. Mr. Brandram therefore submitted the following resolutions, which were adopted unanimously.

The committee of the British and Foreign Bible Society desire to record the great satisfaction which they have experienced in receiving the Rev. Dr. Milnor, Secretary for Foreign Correspondence to the American Bible Society, as the representative of that institution, at the late annual meeting. They would also express their conviction that all the supporters of the society present upon that occasion, shared largely in their own delight, as they listened to the interesting statements delivered by Dr. Milnor relative to the present proceedings and prospect of the American Bible Society, and they would add their persuasion, that the circulation of those statements in the printed report of Dr. Milnor's speech, in the Monthly Extracts for May last, has produced a similar feeling among the friends and supporters of the auxiliary societies, branches, and associations throughout the kingdom.

The committee, therefore, in the name of the society, request Dr. Milnor to convey to the Board of Managers of the American Bible Society an expression of the unfeigned delight with which their labors are regarded in this country, accompanied by their earnest prayers that these labors may, from year to year, become still more extended, and that wisdom and strength and all the necessary means of usefulness may be vouchsafed to them.

The committee cannot but take the present opportunity of solemnly recording their deep conviction, as they regard the aspect of the present times, of the necessity and importance of giving the widest possible circulation to the inspired volume, as the only infallible rule of truth, of devotion, and practice, and the encouragement they experience in witnessing the existence of a similar feeling on the part of their brethren in America; while they would unite with them in ascribing all glory to him who has put it into their hearts, to make the efforts in which they are mutually engaged, and who has crowned these efforts with such manifest tokens of his favor.

The committee desire farther to address towards Dr. Milnor, personally, their unfeigned feelings of brotherly affection, and to commend him to the protection of his heavenly Father, that he may return in safety and comfort to the bosom of his family, and be permitted to resume his important duties, both as

minister of St. George's Church, and Secretary for Foreign Correspondence to the American Bible Society.

(Signed)

TEIGNMOUTH, President.

BEXLEY, Vice-President.

(To be concluded.)

SABBATH SCHOOL ANECDOTE.

"How great a matter a little fire kindleth"

A young female who is employed in a woollen cloth manufactory, in the west of England, having obtained leave of absence to visit her native place, was led to call at a factory in that town, where she had formerly worked, and in which there was a Sunday School. Her late mistress inquired if they had a Sunday School in the factory where she was then employed, and being answered in the negative, offered her some school books if she would make an attempt to form one. To this proposal she acceded, and on her return communicated with her juvenile companions in the factory on the subject. Several of them agreed to form themselves into a Sunday School, and the following Sunday proceeded in a little company to the church; the circumstance soon reached the ear of their master, who perceived that he must either put a stop to this innocent conspiracy or himself take an active part in promoting its consummation. This led to a conversation with the foreman of the factory, who expressed his readiness to superintend the school; the proprietor very cheerfully granted the use of the factory, on Sundays, as a school room: all the children in his employ, and some others, (amounting together to about 70,) became scholars, and about ten of the work-people offered themselves as teachers.

The establishment of this school having become known in the town, numerous applications were made by the poor for permission to attend "the Factory Sunday School," a general admission however could not be allowed, and the result was an application to the vicar of the parish to know if means could not be adopted for providing instruction for the poor children of the town. Thus invited to benevolent exertion, the clergyman proceeded to solicit subscriptions towards erecting a public school house—the proposal was well received. A nobleman generously gave a piece of ground to build on, and a subscription of 10*l.* per annum. The members for the place gave a donation of 50*l.* each, and the inhabitants generally contributed most liberally. The result has been the erection of a substantial building, in which more than 150 boys receive daily instruction. How vast a sum of good may thus succeed the unobtrusive efforts of this female Sunday School teacher, and when the chord her hand has touched shall cease to vibrate, who can tell?—There is a river the streams whereof make glad the city of our God, each in its progress ever and anon breaks through its usual bounds, and pours its waters over lands where drought before prevailed; and these again diverging into yet more numerous streams, shall onward roll, enclosed with fertile plains, until the day when every parched place shall smile with verdure and desert scenes shall blossom like the rose.

S. S. Mag.

POLITICAL ATHEISM.

[Sketches of the second and third of Dr. BEECHER's lectures on Political Atheism, are subjoined from the (Baptist) Christian Watchman. An epitome of the first was published in our last, and we make no question, that those who read that, are ready for the others. Nothing can be more pertinent than these discourses to our country's present need, while infidelity in high places and in low places, abounds in a frightful degree. And not more frightful in degree than in form. It is not only stepping forth publicly with a shameless front, but is daily caught sliding meanly along in the guises of hypocrisy. Our editors and their presses in some places are teeming with its blinding sophistry. Our citizens in important and conspicuous stations, do not hesitate to deal an open thrust, or a sly stab, at the religion and virtue of their country. Nay, distinguished talents and endowments, and in some instances men of professed piety, are playing the viper towards the land of their birth—turning their stings upon the very institutions that have fostered and elevated them. In the press after ambitious and partizan ends, virtue and principle are sometimes perhaps thoughtlessly trampled under foot—but none the less wickedly. Whether it be done through direct treason toward these sacred interests, or only by a misprison of it, it is none the less traitorous to the liberties of our country, and to the happiness of the human race. For who remains yet to be told that they are the very elements, the blood and bone of all liberty, political as well as moral.

But they have fallen into able hands—one who can and is not afraid to read their consciences to them, though they dare not themselves. Would that this exposure of Political Atheism might be thundered in the ear of every little and every greatly insignificant scolder in the land. They may be published but that does not answer the end.

The throng of listeners it is said, is only limited by the capacity of the house. We grudge every good man in it the privilege of his seat—would not disturb a bad one, however, for the fear of standing outside on the coldest day in December.]

Dr. Beecher delivered his second lecture on this subject in Park-street Meeting House last Lord's day evening, from Psalm lxxiv. 11—*God is a sun*. The plan of his discourse was, to bring into view the absolute, the incontrovertible fact, that *there is a God*, a being of infinite wisdom and intelligence, and to prove this in opposition to the theories of our visionary infidels. He began with the declaration made by our Lord, "*God is a spirit*." In assuming this affirmation as his own, he declared his meaning to be, that the spirituality of the Divine nature is in contradistinction from all matter. This spirituality does not so communicate itself to any portion of matter or spirit, as to justify the vain supposition that any part of the material or spiritual world can become a part of God, so as to emanate from him and then again return to him. Some have entertained this idea of the human soul, and argued that it was so a portion of Deity as that it would eventually be absorbed in him. Many of the heathen advocate this opinion. We have

some idea* of the nature of *spirit*, from our own consciousness; but can have but very limited views of the nature of the Almighty, all whose attributes are infinite. *God is eternal*. By this meant, that he had no beginning, nor can there be an end to his existence. It is a dictate of reason that every cause must have an effect. And in following this idea back, as far as human conception can carry us, we come irresistibly to the conclusion, that there must have been a First Cause, himself uncaused.—*God is self-existent*. This idea was illustrated after the manner of Clark, by imagining an immense chain, the lower part of which we may be supposed to discover. What supports the nearest link? The one next to it. What the next? and so on till we arrive to the imagined upper extremity. What then supports the whole? God, is the answer, who sustains his own being, and the universe, by his own independent unborrowed agency. Divine omniscience and omnipresence were spoken of by as familiar illustrations, and their reality enforced in addresses to the conscience.—*Justice*, as an attribute of Divine nature, was shown to be necessary to the safety and happiness of the moral world. Could we suppose there were not a God of justice, who will render to every accountable being according to his deserts, there would be no safety for the weak and powerless against the tyranny of the strong and the unjust. The supposition would arm the villain in the perpetration of crime, assuring him that secrecy in the greatest wickedness would insure absolute impunity. *Immutability, omnipotence, truth, &c.* were ingeniously brought to view, and practically illustrated; but the *compassion* of God to guilty man was enforced with peculiar power, and by touching appeals to the heart. In the conclusion of the discourse, the moral sense of the auditory was feelingly addressed. Men of science, and of intellectual power, and men of wealth, were entreated not to shut their eyes against the light, nor to harden their hearts against the faithful admonitions of conscience. They were warned that a course so perverse might end in the ruin of their souls for eternity.

Dr. BEECHER delivered his third lecture on this topic, Sabbath evening last;—subject, the Causes of Infidelity. His discourse was founded upon 1 Tim. iii. 1—7; in which the apostle predicts that in the last days perilous times shall come, and mentions certain traits of character which he foresaw would belong to a class of men in that distant period. The preacher briefly enumerated these;—*careless*, desiring a division of property, that they might monopolize to themselves the fruits of the honest industry of others; *boasters*, vaunting their own superior illumination, and their freedom from the shackles which superstition and prejudice had fastened upon their less sagacious fellow men; *proud*, of their fancied superiority; *blasphemers*, bidding defiance to the God of heaven, or denying his being; without natural affection; *incontinent*, denying the obligation of the marriage contract, and letting the ravening wolves of lust into the fold of domestic happiness; *ever learning, but never coming to the knowledge of the truth*—fond of speculation, and professing to believe nothing. The world had witnessed nothing

ing, Dr. B. remarked, answering in full to this black constellation, until in France the sun of infidelity arose in full orb'd blackness. The enemies of christianity, possessed of talents and learning, had long been laboring in secret, deluging the land with tracts, &c. when at last a tremendous explosion, which blew to atoms the throne and the altar, and whelmed in destruction those who had applied the match, astonished the world. Most people were satisfied with this exhibition of the natural consequences of atheism; but a few in our own country had recently discovered, that the experiment might be repeated to better advantage, under the influence of our free institutions, and were now anxious that we should taste the blessings of this regeneration of infidelity and baptism of blood.—They did not affect to conceal their purpose, but openly avowed the object they had in view.—They had raised the black flag and nailed it to the mast, and proclaimed their intention of waging the war of extermination with every institution which acknowledged the binding obligation of the precepts of Christianity. He rejoiced that they had thus 'come out,' that they might be fairly met at the onset. The first cause of infidelity which he mentioned, was the tyranny and oppression exercised by the Papal church over the whole of Christendom. Men of gifted minds feeling this deprivation of their natural rights, shook off not only the fetters of Popery, but every restraint which laws human or divine had imposed. Other causes mentioned were, a spirit of speculation, prompting men to push their researches beyond the bounds prescribed to human reason, and to demand that demonstrative evidence of which moral subjects were incapable;—the baneful influence of infidel publications, full of that ridicule which is more terrible to the young than the cannon's mouth;—and the misrepresentation of the sentiments of evangelical Christians. He said he had never known a skeptic give a correct account of the doctrines of election, the atonement, future punishment, &c. as held by those who professed them; hence those who had never availed themselves of opportunities for becoming correctly informed, were prejudiced against the whole system of divine truth.—The last cause he mentioned which induces men to disbelieve the Bible, was, a wicked life.—He illustrated his position by drawing a vivid picture of a young man educated in the country, under the influence of the precepts and example of pious parents. He comes to the city, and finds himself surrounded by those who seek at first by persuasion, to induce him to join them in their pursuit of pleasure.—He remembers the affectionate counsel and parting admonitions of his parents, and refuses to join them. They assail him with ridicule, point at him the finger of scorn, and taunt him with his fear of his godly father and sainted mother. At length for once he yields;—he spends an evening in dissipation. Conscience rouses to her office; he passes a sleepless night and a day of misery, and strongly resolves, if sinners again entice that he will not consent. But the way for a second downward step, is rendered comparatively easy, and he gradually commits himself to that stream, on which when once embarked, but few ever

return to the haven of tranquillity. But vicious pleasures are expensive, and being straitened in his resources, he borrows—borrows of his master—Does he ask his employer? No; but he verily means to repay. He pursues his guilty course—is detected.—his character lost, and finding that the only method of return to peace and virtue is by the humiliating path of reformation and repentance, he learns to believe that the claim to individual property is an unjust monopoly, the restraints of law a usurpation of his rights, shakes off as he fancies the trammels of early education, and deems his own father and mother fools for their belief.

We are conscious of having marred the picture drawn so vividly, and too often painfully true to life, in the attempt to copy it; neither in a hasty sketch from memory do we profess to have done any thing like justice to the lecture. If it shall induce any to attend upon the course, and examine candidly and impartially the evidences of the truth of revelation, we shall have accomplished the most we can hope.

Self-denial of a Missionary's life.—It is no doubt a happy circumstance in the history of the Christian church, that she holds out so few pecuniary inducements for the ministers of her service. Her graces have invariably withered under the chilling influence of great pecuniary prosperity; on the other hand, when oppressed and afflicted, she has very generally shone in the brightness of her strength, and enjoyed blessings at the hand of her Redeemer as great as unexpected.

I was particularly struck with the following facts, illustrating the certain poverty to which missionary service, in connection with the American churches, is destined, and with the advantage which is thus gained over enemies, who are often unwearied in their efforts to make the impression on the public mind, that missionaries, and others principally active in enterprises of Christian benevolence, are governed by the mercenary motive of temporal and private advantage. Let such enemies of the cross of Christ read the following, which we extract from a Kentucky paper, and blush.

"Mr. Kingsbury states as facts—that Mr. and Mrs. Wood, two missionaries, recently left the mission in consequence of feeble health. They had labored there diligently *ten years*. When they left they received \$150 to defray their expenses by way of Mobile to New York, and thence to their friends. 'This is all they have received, or expect to receive, for ten years hard service among the Choctaws.' And is this '*making money*'?"

"Mr. Stuart and his wife labored among the Choctaws five and a half years, and expended a considerable sum from their own funds. When in consequence of ill health they left, they received to bear their expenses to Vermont, only \$150. They took a less amount of clothing than they brought with them.

N. Y. Evang.

—"Not to understand a treasure's worth,
Till time has stole away the slighted good;
Is cause of half the poverty we feel,
And makes the world the wilderness it is."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 16, 1830.

PRESBYTERY OF PHILADELPHIA, AND REV. ALBERT BARNES.

To the Editor of the Religious Intelligencer.

SIR—In a late number of the New-York Evangelist, I found the following paragraph, which I will thank you to republish in your paper, somewhat abbreviated.

The Synod of Philadelphia met October 27th, at Lancaster. A complaint was received from the minority of the Presbytery of Philadelphia, against the proceedings of that Presbytery, in receiving and installing Rev. Albert Barnes. The Synod having considered the subject, came to the following resolutions.

1. *Resolved*, That the Presbytery of Philadelphia, in not allowing the examining of Mr. Barnes, in connection with his printed sermon, previously to his reception as a member of the Presbytery, and especially before his installation as Pastor of the first Presbyterian Church, in Philadelphia, gave just ground of complaint to the minority.

2. *Resolved*, That the complainants be referred back to the Presbytery, of which they are members, with an injunction to that Presbytery, to hear and to decide on this objection to the orthodoxy of the sermon of Mr. Barnes, and to take such order on the whole subject, as is required by a regard to the purity of the Church, and its acknowledged doctrines.

On the first resolution, yeas 30, nays 8.

On the second, yeas 28, nays 10.

When the subject of Mr. Barnes' settlement at Philadelphia was agitated in June last, a discussion of several days took place, before the Presbytery of Philadelphia. A particular account of that discussion, was published in the New-York Evangelist, a few days afterwards, to which I would refer any person interested in the subject. This examination before the Presbytery, and the remarks made in the course of it, were of a character so different from any ecclesiastical or ministerial occurrences in the country settled by the pilgrims, that it excited in my mind, strong emotions of pity and astonishment. I felt compassion for the church who invited Mr. Barnes to become their minister; and for him, to be treated so roughly and unceremoniously. I felt astonishment that any church could sit patiently, and see their minister elect so harshly used, without exhibiting some resistance on their part; and likewise that Rev. ministers of the Gospel, could so far forget the graces and brotherly love essential to the Christian character, as to oppose the wishes of a church of Christ, and dispute and treat each other with as little civility, as a company of politicians at a county election.

In our Congregational Churches in New-England, Mr. Editor, particularly those which are not consecrated, we never think of asking any body of ministers, whether we may invite this or that man to become our Pastor. We invite whom we choose, and never inquire whether our neighbors are pleased, or not. We do not consider them as having any concern in the business; any more than if they lived

in another State. We should consider it as a palpable infringement of our Christian Liberty, to be obliged to ask any Ecclesiastical body, whether we might do any thing, which we chose to do. The Church to which I belong would not submit for a moment, to the dictation of any Spiritual court, call it by what name you please; and I must say, that I cannot find any warrant in the Bible, for one Church to assume authority over another, or for one minister, or many, to exercise authority over churches which are contiguous. Neither can I find a warrant for a minister to exercise authority over his own church. The Divine Spirit has directed them expressly *not to lord it over God's heritage*. With these views, I felt compassion for the Church in Philadelphia, that they had voluntarily given up that liberty wherewith Christ had made them free.

Our Fathers, who landed on the shores of New-England, two hundred years ago, abhorred every species of ecclesiastical tyranny. They left their own country; they forsook fathers, and mothers, houses, and lands, that they might enjoy religious as well as civil liberty. What, think you, would they have done, if a company of neighboring ministers and delegates, had undertaken to deprive one of their churches, of the right of choosing a Pastor, and of having him installed over them in the ministry? They would have laughed at any attempt to control their wishes. "They would have said at once, "Stand off, and interfere not with these rights and privileges which we have received from the Lord Jesus Christ, and which we will maintain!" I trust their sons would assert the same rights, and never relinquish them. I am grieved that a Church of Christ, in Philadelphia, should act differently; that they should tamely submit to an attempt at Ecclesiastical domination. The occasion was a noble one for them to have broken their shackles; to have gone abroad, and breathed the air of liberty and independence.

I have been surprised Mr. Editor, to find the following relation, in the account of the discussion before the Presbytery to which I have referred. "No small degree of acrimony was exhibited by the speakers on this side of the question (especially one of them.) They seemed to forget all the laws of kindness and Christian fellowship, and gave a loose to their long harbored prejudices against the *new school* divinity, as they called it, and threw out many severe insinuations and personal allusions against those on the other side." Of one of the ministers, it is said, "Mr. ***** made a long speech. It was in his characteristic style of invective, insinuations, personal allusions, and wide digressions." How different from this conduct, is the character of a good minister as described by the Holy Spirit! *The servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient; in meekness instructing those that oppose themselves*. Among the qualifications which should be found in the character of a minister or Bishop, it is stated, that he should be *blameless, vigilant, of good behavior, no striker, not a brawler, one that ruleth well his own house, for it is added, if a man know not how to rule well his own house, how shall*

he take care of (not rule) the church of God? How very different are these qualifications, from the "acrimony," "the forgetfulness of all the laws of kindness and Christian fellowship," and "the invective," "severe insinuations, and personal allusions," which are mentioned as having filled the speeches of several of the ministers. How different from the conduct of our Divine Lord, who when he was reviled, reviled not again! Indeed Mr. Editor, from an observation of the events of the last thirty years, I have come to this conclusion, that more mischief to the Church of Christ, has been done by Conventions, Presbyteries, General Assemblies, Conventions, and other Ecclesiastical bodies, than has been compensated, by all the good which their most ardent friends have attributed to them. I think, Sir, that in the millennium, the Churches will dismiss them all, and manage their own concerns, without any extraneous help. In that glorious period, it will be acknowledged, that the ministry was instituted for the sake of the churches, and not that the churches were organized for the sake of the ministry.

AN INDEPENDENT CONGREGATIONALIST.

Since the receipt of the above communication, two numbers of the Philadelphia have come to hand, containing the proceedings of a special meeting of the Presbytery of Philadelphia, called in compliance with the injunction and resolutions of the Synod, above quoted. With the details of these proceedings before him, we question whether "an Independent Congregationalist" would not have found some difficulty in curbing his emotions to so moderate a gait as "pity and astonishment." The proceedings of this Minority against Mr. Barnes have been so voluminous and in view of the talents and irreproachable fame of the individual, so painful, that we have purposely avoided the subject, until it should come to some issue that could be more summarily dispatched.

At a meeting of the Philadelphia Presbytery for the installation of Mr. Barnes in June last, a minority of the Presbytery presented charges against him for unsoundness in the faith, with a view to arrest his installation—charges against the orthodoxy of his sentiments in a sermon preached by him at Morristown, N. J., on the "Way of Salvation." The majority overruled the attempt. The minority carried an appeal from the decision of Presbytery to Synod, where the Resolutions quoted by our correspondent were taken, and the matter remanded to the Presbytery, with the above injunction.

The Presbytery of Philadelphia met in compliance with the above injunction, at a special meeting in Philadelphia on the 30th ult., and continued in session during three days—the minutes of which we should be sorry to copy into our columns entire. The first point of any interest we are glad to perceive, was a question upon the constitutionality of the proceedings against Mr. Barnes. In the early part of the session a motion was made by Rev. Dr. Green, "to adopt a minute which was read," "As the minute of the Presbytery on the subject of Mr. Barnes' sermon on the way of salvation," and the basis of the proceedings. Objections were offered to the constitutionality of this course by Dr. Ely and other supporters of the installation, who endeavored at different stages of the process to set it aside and substitute the original charges against Mr. Barnes, as the basis of the trial. On the following resolution the ayes were 26 and yeas 24—two members declining voting.

"Resolved, that this Presbytery cannot constitutionally and judicially hear any objections against the orthodoxy of any sermon preached and published by Mr. Barnes, until some papers appear as his accusers; or until the Presbytery shall judge that common fame requires him to be arraigned for heresy."

The discussion ended in a division on this point, on the second day of the session, and in a protest from the supporters of Mr. Barnes, in substance as follows:

"PROTEST.—The undersigned members of the Presbytery of Philadelphia do hereby protest, I. against the decision of this body, yesterday, that they would not postpone the consideration of the minute moved by Dr. Green, for the purpose of calling upon the Stated Clerk for the charges against Mr. Barnes which he was required to produce at the last meeting of Presbytery, for the following reasons: &c. &c.

II. The undersigned also protest against the decision of this Presbytery yesterday, by which Presbytery decided Dr. Ely's second motion to be out of order; because Presbytery has thereby virtually said that they can constitutionally and judicially hear objections against the orthodoxy of one of their own members, when no persons appear as his accusers; and when common fame does not render process against him necessary; which is, &c. &c.

III. Finally the undersigned protest against the decision to take up, consider, and act on the paper submitted by Dr. Green yesterday, because it is really the commencement of a process against Mr. Barnes in an unconstitutional way; because it contains numerous impeachments of his orthodoxy, and proposes various censures to be inflicted on him; and because it is the apparent design of the whole paper proposed as a minute, to allow all who have heretofore accused Mr. Barnes to act the part of judges in a case in which they are accusers; and thus unlawfully expose him to suspension or deposition.

For the foregoing reasons the undersigned feel constrained to declare, that if their brethren will proceed in the present unconstitutional manner to try their own objections to Mr. Barnes' orthodoxy, the undersigned must withdraw from all participation in such proceedings; and complain to the next General Assembly.

Philadelphia, Dec. 1, 1830.

(signed)

Ministers.—Ezra Stiles Ely, Tho. H. Skinner, C. Hoover, William Bacon, A. H. Dashiell, Jas. Patterson, John I. Grant, Jas. W. Scott, Thomas Eustace, George Chandler, Thos. J. Biggs, Albert Barnes, John Smith, Thos. McAuley, Jas. Sanford.

Elders.—Amrose White, Samuel Withington, William Darling, Thos. D. Mitchell, Jonathan Roberts, Alexr. J. Dallas, D. H. Mason, Isaac Will, John O'Neill.

December 2, 1830.

The subscriber unites in the two last grounds of protest, but not on the first with the protestants before named.

R. B. BELVILLE.

A division was then called for; and it was resolved first, "that Presbytery will now proceed to hear objections against Mr. Barnes' sermon, agreeably to the order of Synod," and secondly that they will do it, "making Dr. Green's paper the basis of proceedings."

The Rev. Albert Barnes here gave notice that he appealed from this last decision of Presbytery to the next General Assembly.

The business of the session was resumed after the protest, in pursuance of this resolution, and Mr. Englee began to be heard in objections against the sermon in question, when Mr. Barnes desired and had leave to read the following paper, viz:—

"The undersigned deeming it unconstitutional to try and condemn a sermon of his without placing him on trial on regular charges according to the book of discipline; and believing that an investigation of the sermon where he cannot constitutionally make a regular defence or charges regularly brought is improper; and desirous that full justice may be done to him and the subject, acknowledges himself the author of a sermon called the Way of Salvation, with the notes thereto appended, published at Morristown, N. J., and professing himself ready to answer to any charges which may be alleged to that sermon respecting his orthodoxy, with the privilege of a proper explanation of its sentiments and meaning; most

6. That the President of the United States has no constitutional power to fix the boundary between the Cherokee nation and the State of Georgia.

In these positions, many of the most distinguished lawyers in the United States have fully and deliberately concurred. Indeed, it may be doubted, whether a lawyer of any reputation can be found, who will seriously undertake to controvert them. I do not learn that any answer has been attempted.

If any confidence can be given to the opinion of Mr. Wirt, thus expressed and published in the view of the whole civilized world; an opinion, which, as Mr. Wirt very well knew, must inevitably either elevate or depress his own character, as a professional adviser, and a man of intelligence and integrity; an opinion, formed under circumstances of peculiar responsibility to his clients, whose dearest interests are involved in the issue; if any confidence is due to the opinions of many other eminent jurists in our land—men of experience and sagacity, neither seeking nor holding public office, not entangled with political parties, but looking at the subject only as connected with the permanent interests of the country; if any credit can be yielded to the solemn asseverations of some of the ablest and most respected members of both houses of Congress; or to reasonings, which have been pronounced unanswerable by men of great intelligence in Europe and America; or to the declarations of dispassionate and patriotic citizens, many of whom regard the matter in the single light of common sense and common honesty; if these things, or any of them, are worthy of consideration, the people of the United States are soon to decide a most extraordinary question. It is—*Shall our nation violate its faith?* The question is no less than this. It cannot be made less. No sophistry can disguise it. No art can conceal it. No party clamors can drown the voice of reason and conscience, which incessantly cries, *Beware of national perjury.*

The question, then, for our young and boasting Republic to settle, is, *Shall we deliberately sinke up our minds to forswear ourselves?* Shall we calmly, and coolly, and after many months for consideration and reflection, proclaim to the world, in the face of Heaven, that we deem very lightly of our faith; and that we can break treaties by scores and by hundreds, without a pang, and without a blush? Shall we, the people of the United States, who formed all our constitutions of Government; who do not forget that we govern ourselves; and who expect our will, and not the will of a few privileged men, to be obeyed; shall we perpetrate an act, which combines all the baseness and guilt of the meanest fraud, the most barefaced falsehood, and the most deliberate perjury? Shall we perpetrate such an act, while, in all our intercourse with foreign nations, we are talking of justice, and honor, and integrity? and are demanding in a high tone of morality, as if conscious of rectitude, that all our rights should be admitted, and all our claims should be regarded as unquestionable? Shall we perpetrate such an act, by encroaching upon the rights of the weak and defenceless, merely because they are weak, and we are strong? Shall we do this with reference to the descendants of men, who listened to the persuasions and intreaties of our fathers? who consented to a peace at the earnest solicitation of Washington and other worthies and heroes of the Revolution? who received from Washington, as Chief Magistrate of the newly formed Union the very first pledges of the pure and uncontaminated faith of the rising Republic? and who accepted our solemn guaranty, as the great equivalent for large and rich domains, which they relinquished to our expanding population? After expressing, for forty years, our determination to abide by these very engagements; after repeating and reaffirming these engagements by the mouths, and under

the seals of all the venerable and honored men whom we had selected as most worthy to hold the highest offices in the State; shall we suddenly have the hardihood, the audacity, the impudence, to absolve ourselves from all the obligations, which rest with such accumulated weight upon us? Was the man of probity and honor ever transformed, all at once, into a knave, a swindler, a case-hardened villain, taking no pains to hide his villainy? Was it ever heard of, that a chaste matron became, all at once, regardless of common decency? The Romans had a maxim, *Nemo repente fit turpissimus.*—And shall we, in this early age of our growing nation, after exhibiting to the world most illustrious examples of public virtue, suddenly cast away, as a worn-out Government, all regard to our national character, all respect for the opinions of mankind, all respect for ourselves, all consideration of our permanent interests, and all the fear of God, the avenger of the oppressed?

Is it possible that the people of the United States should hesitate on this question? No; they would not, if they saw that this was the question distinctly proposed to them, that they must answer it; and must be held responsible to the world for the answer. The danger is not, that a majority of the people will decide wrong, with a full understanding of the case; but that apathy will prevail; and the question will be decided the wrong way by interested voices; and by those who are beguiled by interested voices; and thus the character of the country will be lost, before the country is aware of it.

The alarm should be sounded by all who can write, and all who can speak; an alarm more earnest and thrilling than would be required to guard against the approach of an invading army, the breaking forth of a pestilence, the conflagration of fifty cities, or the loss of half the property in the nation. If property only were destroyed, after the lapse of a few years the loss would not be known, and posterity would neither see nor feel it. But the loss of character is irreparable. Who would not rather have a son or a brother deprived of his last farthing, with his reputation uninjured, than see him placed in the pillory for manifest fraud and wilful perjury, though he might console himself, in his infamy, with the wealth of both the Indies? The ordinary calamities of life are soon past and forgotten; but the deep wound of a ruined character—the ruined character of a nation—after ages are gone, is just beginning to show how disgusting and intolerable the gangrene is.

If this nation, the people of the United States, shall commit, or, which is the same thing, allow their public agents to commit an act of flagitious and enormous wickedness, in a perfectly plain case, and without any excuse or palliation, the disregard of public morals and public decency will be more shameless, the injury done to weak supplicating tribes more wanton, the disgrace brought upon the cause of free government more deep and more extensively pernicious, and the guilt incurred more frightful and appalling, than it is in the power of language adequately to describe. History furnishes no parallel case of palpable injustice and cruelty, committed, or allowed, by the mass of the inhabitants of a great country, after ample time for deliberation.

A thousand voices ask, what can be done to avert the evil? Is the case without remedy? Can we find no place for repentance, though we seek it carefully with tears?

These questions have been already answered, in effect, by the public doings of various assemblies of our fellow citizens in different parts of the country; but it may be a matter of convenience to have the answers embodied in a single paper. This I shall attempt in my remaining number.

WILLIAM PENN.

respectfully requests of the Presbytery to proceed in regular form to try him on the sentiments of that sermon; either on the ground of common fame, or by a responsible accuser, or by accusers.

(Signed)

ALBERT BARNES.

Nov. 2. 1830.

Other subsequent efforts being made without success to alter the course of proceedings, or postpone the whole to General Assembly, Mr. Engles and Dr. Green were heard at length on the orthodoxy of Mr. Barnes. Declining to offer any explanations on the grounds of unconstitutionality, Mr. Barnes retired. The gentlemen subscribing the above protest being excused also from voting on the score of constitutional objections, the remainder of the Presbytery proceeded in adopting the minute of Dr. Green, with its impeachments, reproofs, and censures. This being done, a committee was appointed of the opposers and prosecutors of Mr. Barnes, though opposed by Dr. Ely, Dr. Skinner and others, as intercessors and "completely an unconstitutional process of discipline," to labor with him, and if possible to bring him to repentance before the next meeting of the Presbytery to which they are to report.

Who are in the right in this painful matter, says the editor of the Philadelphia, the General Assembly and the Christian public must decide.

NEW HAVEN LADIES GREEK ASSOCIATION.

The New Haven Ladies Greek Society, held its first annual meeting in this city, on Friday evening, the 10th. There had been a postponement in the time of meeting, and the weather was unpropitious, but not enough so to deter any but people of stupid sympathies from walking to the anniversary of an association that has received far and wide, the respect of our countrymen. The enterprise, and the credit of it belongs to the ladies, and by them was fully attended. We regret however that our citizens generally could not have listened to the able and encouraging report of the Secretary Mr. T. Dwight, and to the highly inciting appeal of the Rev. Mr. Hayes, late a Chaplain in our Navy, and a visitor to the ground of the society's labors. Addresses were also made by Rev. Messrs. Boardman and Bacon. Mr. Hayes spoke of the character of this enterprise, and its title to the countenance of philanthropic hearts every where, with the natural interest of one, who had been first made acquainted with it by meeting its devoted agents at the outset of their labors, "strangers," like himself "in a strange land." He had been often present in their school of at first eight and presently an hundred interesting Greek girls, gathered up by the charities of this society from the midst of a degradation we know nothing of. He had known the wretchedness of the families from which they were taken, and the moral darkness around them on all sides; and as he saw them changing gradually the quarrelsome, untutored, tattered appearance of neglect, for gentleness, diligence, and cheerfulness, affection for their teachers, neatness in their person, and virtue in their hearts, his thoughts had flown back to this association, with very much such emotions as when he has discovered a church spire at a distance—pointing up to Heaven, as if it were an index of all the hopes and aspirations of those who gathered under it. The association is small in itself, but as a link of that chain of efforts which is to bind the nations of the earth in one bond of love and allegiance to the dominion of Christ, it is mighty. He viewed the pupils of this school when they should be dismissed into society again with the pious virtues of the Bible implanted in their hearts, assuming the relations of children, sisters, wives and mothers,

and becoming so many points of illumination in the darkness around. And when the schools projected by Scio, Mytilene and Constantinople, and others that will spring up, with those at *Ægina* and *Syra* are added to this view, forming a belt of light, we may look to see the widening circles meet, and the thick darkness that broods there pass away. The present generation will be gone soon, and if the next is brought up at school, what may not be hoped for dejected Greece? This effort of female benevolence is a part of such a benign purpose. Let it have the aid then—not the good will, but the bonafide and tangible succor of all whose hearts have passed an approval on this picture.

The report of the Secretary we are pleased to hear, will be laid before the public. It is calculated by its manner and matter to win a wider interest in the subject of education in Greece; and the numerous patrons already embarked in it, ought not to be deprived the privilege of possessing it. The success of the enterprise thus far, and its promise of increasing future usefulness, were most amply attested: It contained a comprehensive view of those events which have excited the commiserations of the world, and placed Greece most deplorably in need of them, and described happily, the peculiar design and the peculiar occasion for this form of charity. Showing from the present political posture of affairs that a breach in made in the walls of jealousy and insolence that have long cut off those regions from the access of truth and light.

The total amount of receipts exhibited by the Treasurer's Report (Mr. L. A. Daggett) is a little over \$1000. The items of the report which were publicly read, show that the enterprise has industrious and cordial friends in many parts of our country. In proportion as its object and success becomes known we trust they will increase.

Extracts from the report will be given when they appear. We have also a promise of more particular notices, of the school and the proficiency of the pupils from recent arrivals.

From the National Intelligencer.

PRESENT STATE OF THE INDIAN QUESTION.

(Concluded from page 443.)

Soon after Mr. Wirt was employed as counsel for the Cherokees, he prepared for their use and guidance a written opinion, embracing all the material points of difference between them and the State of Georgia. In this opinion, which was drawn up with great ability and candor, and sustained by unanswerable arguments, the following positions are established, viz:

1. That the Cherokees are a sovereign nation.
2. That the territory of the Cherokees is not within the jurisdiction of the State of Georgia, but within the sole and exclusive jurisdiction of the Cherokee nation.
3. That, consequently, the State of Georgia has no right to extend her laws over that territory.
4. That the law of Georgia, which subjects the Cherokees to the jurisdiction of that State, is unconstitutional and void.
5. That improvements, for which individuals among the Cherokees have received a compensation from the United States, in consideration of their emigrating to the country on the Arkansas, do not pass to the United States: much less does the soil, on which these improvements are found, pass to the United States for the use of Georgia; but these improvements and the soil belong to the Cherokee nation. And,

EDUCATION IN GREECE.

By an arrangement with the Ladies' Greek Committee of New-York city and Mr. King, that Missionary has again entered into connection with the American Board. He is expected to continue the course of measures, in which he has heretofore been engaged, for the dissemination of useful knowledge in liberated Greece.

Doct. Korek writes from the island of Syra, that the demand for the *Alphabetarian* is so great in the schools of Greece, as to make it desirable to print, immediately, an edition of *fifteen thousand copies*. Twelve thousand copies had been disposed of. This is a school book of about 120 pages, prepared at Malta, under Mr. Temple's superintendence, and printed at the American mission press on that island. It is pronounced by the Greeks to be unexceptionable, both in respect to matter and style. As the press at Malta cannot issue books designed for the schools of Greece as rapidly as is desirable at the present moment, the Committee, at the suggestion of Mr. Temple, have resolved to print 15,000 copies of the *Alphabetarian* in this country. The book is fitted to exert a pure and excellent religious influence, and promises, as Doct. Korek believes, to become a general school-book in Greece.—*Miss. Her.*

INFANT SCHOOLS.—NO. I.

The following sketch of the manner in which infant schools were first suggested and the history of their progress since, has the merit of being brief and entertaining. It is the first of a series of numbers proposed by a correspondent of the *Hudson Observer*. This institution which had its origin, as will be seen, in charity to destitute and widowed mothers, has grown into something more than a nursery of neglected children. There are many who need not to be told the relation it bears to the future progress of education among youth. There are others whom it becomes speedily to inform themselves.

Sketch of their Origin and Progress.

Some time in the year 1820 a gentleman and his lady were employed by ——— Wilson, of the society of Friends, to manage a school, or rather nursery, of very young children, in Mr. Wilson's own dwelling house, in Quaker-street, London. This gentleman was ——— Wilderspin, recently so well known from his writings and more active exertions in behalf of 'Infant Schools.' His "nursery" at that time was composed wholly of children belonging to indigent families. The philanthropic heart of Mr. Wilson had been often pained by witnessing the forlorn condition of such families in London. The larger children, frequently detained from school to help their mothers take care of the younger, were deprived of their small pittance of education; and the mothers themselves, wearied and vexed by incessant care and confusion, could do little for the maintenance of their families, and still less for their proper instruction.—"Can nothing be done for them?" said Mr. W. in his heart;—and soon was responded there, in the language of him of kindred spirit—"I'LL TRY;" and this was followed

by the simple expedient already alluded to.—By procuring a large number of these infants taken care of in common, the time and expence of one man and woman might be substituted for those of all the parents. The economy of the plan would be obvious;—but what was to be done with the children assembled?

Here the singularly happy talents of Mr. Wilderspin were put in requisition to find them suitable employment. And so successful was he, that, in a short time, you might have beheld in his school-room 150 of these poor little prattlers, from one and a half to four years old, so completely and happily occupied from morning to night, that not a cry nor a murmur would escape them; and so much attached to the teacher and the employment, that they would actually escape from their parents in the morning half dressed and without their breakfast, and struggle away through the streets to the "Infant School."

I shall reserve a description of these employments for a future opportunity;—remarkable meanwhile on the progress of the institution from this small beginning.

Such a phenomenon could not remain long unnoticed by other philanthropists in England; and Mr. Wilderspin was frequently called on to explain it. This led him often to communicate on the subject to the press; and these communications led to an increased interest in it; till till he and his coadjutor, Mr. Goyder, had, in a few years written volumes on the subject, and extended the establishment of 'Infant Schools' to most of the principal cities and towns on the Island.

America could not remain long an inactive spectator; and, at this moment,—precisely ten years from their establishment, and about six or seven from their crossing of the Atlantic,—these novel Schools are in active operation in most of the cities and seaboard towns—and in very many of the country villages and school districts in the Eastern, Middle, and Western, (and probably the Southern,) States. They have attracted the attention of some of the wisest statesmen of our country, as well as of some of our state Legislatures.

That distinguished Governor of New York, in whom her internal improvements were said, by a certain speaker, to "live and move and have their being"—was too sagacious to let them pass unnoticed; and recommended them to the consideration of the Legislature of that flourishing State, in the last message he ever presented.

As I am now in the region of facts, suffer me here to notice another. Gen. W., of a certain village in N. Y., was requested to lend his assistance in establishing an infant school in that place. He replied that it would be better for the women and children to attend to concerns of that sort. Not long after, on a visit at Hartford, Ct., he visited the Legislature then in session. In a few minutes after he had entered the house, a motion was made for an adjournment for the purpose of visiting the 'Infant School;'—and no sooner made, than 'Small business, indeed!' thought he, 'for so honorable a body!' But he must go with them,—great as he was,—or be left alone. He went;—but what

an unexpected scene was now presented. No sooner had he got fairly seated in the infant school, than the tears began to roll down his cheeks, and continued to do so till its exercises were ended—"And now, gentlemen," says he, on his return to his native village,—"now establish your infant school immediately; and cost what it may, *I will foot the bill!*"

Before closing this brief sketch, I would just remark, that although this institution, like most of the valuable improvements in education, took its rise in charity to the poor, it has recently, in many instances, undergone some change in this original feature. It was perceived that the children of the poor were thus soon far in advance of those of the wealthy, in all the important branches of a good education.—The latter class were thus excited to procure the same advantages for their children; and now, especially in the American country villages, promiscuous schools of this description are commonly supported by subscription, besides the public city schools on the original plan.—What these 'advantages' are, I shall endeavor to show hereafter. THEODOSIUS.

ANECDOTE OF MR. KING.—Missionary in Greece.—In an address at Utica N. Y. before one of those Lyceums for popular improvement, which are breaking and blessing knowledge to some sections of our country, W. H. Maynard, Esq. related some interesting facts which had come within his own observation, illustrating the successful attainments of *self-made men*. One of these Mr. M. gave with diffidence, but (having been requested by a member of the Lyceum to relate it) it was too good to be withheld from motives of personal delicacy.

In December, 1807, Mr. M. was teaching school for a quarter in the town of Plainfield, Mass. One cold blustering morning, on entering his school-room, he observed a lad that he had not seen before, sitting on one of the benches. The lad soon made known his errand to Mr. M. He was fifteen years old; his parents lived seven miles distant; he wanted an education; and had come from home on foot that morning, to see if Mr. M. could help him contrive how to obtain it.

Mr. M. asked him if he was acquainted with any one in that place.—"No." "Do your parents know any person here?"—"No." "Can your parents help you towards obtaining an education?"—"No." "Have you any friends that can give you assistance?"—"No." "Well, how do you expect to obtain an education?"—"I don't know, but I thought I would come and see you."

Mr. M. told him to stay that day, and he would see what could be done. He discovered that the boy was possessed of good sense, but no uncommon brilliancy, and he was particularly struck with the cool and resolute manner in which he undertook to conquer difficulties which would have intimidated common minds. In the course of the day, Mr. M. made provision for having him boarded through the winter in the family with himself, the lad paying for his board by his services out of school.

He gave himself diligently to study, in which he made good, but not rapid proficiency, improving every opportunity of reading and conversation for acquiring knowledge, and thus spent the winter.

When Mr. M. left the place in the spring, he engaged a minister, who resided about four miles from the boy's father, to hear his recitations; and the boy accordingly boarded at home and pursued his studies: it is unnecessary to pursue the narrative further. Mr. M. had never seen the lad since—but this was the early history of the Rev. Jonas King, whose exertions in the cause of oriental learning, and in alleviating the miseries of Greece, have endeared him alike to the scholar and the philanthropist, and shed a bright ray of glory on his native country.—*Am. Citizen (Utica.)*

SUMMARY.

WESTERN SEAMEN'S FRIEND SOCIETY. At a meeting of the friends of seamen in Cleveland, Ohio, on the 10th ult. a society was formed with the name of "The Western Seamen's Friend Society." The object of the society is to co-operate with the American Seamen's Friend Society, as an auxiliary, in carrying into effect measures for improving the social and moral condition of those employed on the Erie and Upper Lakes, and the Ohio Canal.

Lorenzo Dow lately preached three sermons at Jacksonville, Illinois. At the second, he promised that his next should disclose a conspiracy against the liberty of this country. Having thus called together all the alarmists about, "Church and State," he treated them with an account of the designs and doings of the Jesuits.

The Liberia Herald states, that upwards of 100 children of neighboring chiefs, have been sent to Monrovia for education. The colonists themselves, shipped more than \$70,000 worth of merchandise the last year.

A letter from Mr. Brewer has been received by the editor of the Philadelphian, the particular object of which is, to solicit from the Friends or Quakers of Philadelphia, funds to establish a Lancasterian school in the Ancient Philadelphia, in which Mr. B. says, are not less than 2,000 Greeks and Armenians, who still bear the Christian name.

Letters received from Messrs. Smith and Dwight, by way of St. Petersburg state, that they were at Tiflis, the principal city of the Caucasian regions, on the 4th of August. They were expecting to go from thence to Erivan.

President's Message.—On Tuesday noon, the President of the United States transmitted his message to both Houses of Congress. It occupies ten columns in the National Intelligencer.

ECCLESIASTICAL RECORD.

In Boston on the 9th inst. an ordination was held by the Right Rev. Bishop Griswold in Grace Church, Piedmont Square, when the Rev. Geo. F. Haskins, Deacon, was admitted to the holy order of Priest. Sermon by the Rev. Alonzo Porter, Rector of St. Paul's Church.

The Rev. G. W. Doane, was, on the 2d inst. unanimously chosen Rector of Trinity Church, Boston, in the place of Rev. George Gardiner, deceased.

Mr. Thomas A. Amerman was ordained to the work of the Gospel ministry on the 1st inst. by the Classis of Poughkeepsie, at his interesting field of missionary labor in the town of Beekman, Dutchess co. Rev. Dr. Cuyler preached the ordination sermon, and delivered the charge to the evangelist.

TEMPERANCE.

The address before the Temperance Society at Franklinville, N. Y., from which we made some extracts in our last, concludes thus:

Do not some of the suggestions which have been made, make an appeal for female help?

When mingling with the busy throng of a cold-hearted world, where interest is ever preferred to duty; where impure motives are imputed to the most benevolent acts; where the sanctions of moral obligation are ridiculed; the philanthropist turns in despair away until his eye rests upon that little green spot, the domestic fireside; where, far from the theatre of calculating selfishness, dwells an unsophisticated mind, cherishing the tender sympathies of nature; and, in its sphere, counteracting the tendencies of vice.

From thence goes forth a genial influence, pervading society, like the warm and vivifying gulf stream, imparting its virtues to the surrounding cold waters, continually diffused, and continually replenished. Its operations are seen in alleviating misery wherever it exists; in instructing the ignorant, and reclaiming the vicious. Let it once be understood, that whoever aspires to be admitted to the society of virtuous females, must be above the suspicion of intemperance; and we should have, on our side, a greater, and better influence than any other we can secure. We do not doubt that the good wishes of the sex are with us in this matter, but we wish they were more awake to action.

Those who view this business as the exclusive province of males, undervalue the power which, as mothers, as sisters, as friends, they have over us.

From the young men too, we have much to hope, and I would say to them, young men, in a few years this country will become your inheritance; you must sustain its institutions and its national character. If the present race of vulgar and profane tipplers have any successors, they must be furnished from your ranks, from your school-fellows, and yourselves.

Remember, O, remember, that the habits which you adopt in youth, will remain with you through life. You have now no strong appetite making demand for a periodical stimulus. To become a sot, or to avoid his condition, is now equally easy to you.

If you have seen a useless drone, with time always on hand, hanging about bar-rooms, ready to run of errands, or do small jobs for whiskey, and if you aspire to be like him, I can give you some hints which will be of service to you. Repair every Saturday afternoon, and every rainy day to the grog shop. Provide yourself with two flat stones, drive a peg in the ground, then challenge whoever may be idling there, to play at quoits. Bet a pint or a quart that you can throw the stones nearer the peg than your competitor. Be sure to attend all the turkey shoots that occur in your vicinity; to miss the advantages which these hold out, would be a great detriment to your progress. Bet, and shoot, and drink, and fight, and you will make astonishing proficiency.

But do you feel that you have an intellect, and a soul, and that you are destined for immortality? Then avoid these grovelling pursuits. Associate with men who have industry, intelligence, and self-respect.

If you will save what is frequently spent for whiskey, and idle amusement, at the age of thirty, from that source alone, you will have a sum sufficient to procure a library of various and interesting reading, for life. Then in your hours of leisure, you need not be alone; through the medium of history you may see acted over the scenes of ancient Greece and Rome.

By the aid of your books, you may go back to the primitive age of man; you may wade through the deluge—you may scale the Alps—you may descend into the crater of mount *Ætna*—you may walk the milky way with *Newton*. In short you may look through nature, up to nature's God. Be entreated to save yourselves from intemperance, a monster, who is the great king of vice and disease, and who has in his service every minor vice and every degree of pain.

Finally, I invite all who hear me to join this society, because I believe it to be the best way to act against intemperance.

But if you are doubtful, and saint-hearted, if you are not strong, and determined in purpose, tread not upon this ground. We enlist recruits for the war, and our road is long, and up hill, and stumpy; but if any behold the desolations, and are moved to pity—if any believe, that something can and must be done; if any are willing to lend their aid, even though it should require some personal sacrifice, come over, "come over, and help us!"

Washington City Temperance Society.—The Annual Meeting of this Society, (says the *American Spectator*.) was held at Trinity Church near the City Hall, on Monday evening, 15th instant. We could not but regard the very full attendance on this occasion, as an evidence of the increasing interest felt in the cause by our citizens—and by the ladies, too, so many of whom were present.

The address of Judge Cranch was well written and well received. Dr. Sewall followed and took a view of the subject as connected with the healing art.

We hope that at least this Society will be exempt from the imputation of "priestcraft" and shielded against the senseless cry of "*Church and State*," as no clergyman seems to have advocated the cause on Monday night. Intelligent and patriotic laymen sounded the alarm.

Good Fruits.—It is computed that nine-tenths of the whole expenses of Monroe co. N. Y. in times past, have been in consequence of intemperance. The temperance movements during the last year, it is supposed, have reduced their expenses between two and three thousand dollars.

Vermont becoming Temperate.—In consequence of the diminution in the use of ardent spirits, in this state, for the last three years, seventy-five thousand dollars have been annually saved to the state.

A Good Offer.—At a meeting of a town Temperance Society, not far from Rochester, a few days since, a tavern keeper came forward and subscribed the constitution—but he did not stop here, he offered every man, who was indebted to him for ardent spirit, who would in good faith, join the temperance society, to forgive him the debt. How many accepted the offer we are not informed. This tavern keeper, some few weeks since among many others in the same place, resolved to renounce the service of of the world and declared himself wholly on the Lord's side, and the very day that he made this resolution he banished ardent spirit from his bar and house. He did not long doubt whether he could keep his resolution to serve the Lord and him only, and still be engaged in the manufacture of drunkards and paupers.—We may add that this is by no means a solitary instance in which those who have recently sworn allegiance to God, and who had been engaged in the sale of liquor, have at once renounced it. They need no argument, no voice of an angel to tell them that the Spirit of God and the spirit of rum, could not, with the light shed on this abominable traffic, dwell together.

Rock. Obs.

REVIVALS.

REVIVAL IN MIDDLEBURY, N. Y.

Extract of a letter to the Publisher of the Christian Watchman, dated Sardinia, Erie Co. N. Y. Nov. 24, 1830.

"There is at present a very interesting revival of religion enjoyed in Middlebury, under the pastoral labors of the Rev. Joseph Elliot. It is indeed powerful. There are probably, from two to three hundred converts in town. The last intelligence I received, 112 had been baptized, and the good work was daily increasing in interest. I recently spent two Sabbaths there with great satisfaction; we could indeed stand still, and see the salvation of God.

REVIVAL IN SKENEATELES.

A letter from Skeneateles contains the following:—

"The revival among us, of which you have probably heard, is of a peculiarly precious and holy character; a silent and solemn work, breaking up deeply the fallow ground of Christians' hearts; producing among them unusual love and tenderness; to God, the fervor of prayer and holy living; and among the wicked, who are the subjects of it, the "wormwood and the gall" of conviction, in a most fearful and distressing manner. The work is not rapid but apparently deep and steady; and for the real fruits of it, it may be better to wait, than to give a premature opinion to any one, especially to the world."

Cincinnati Synod.—It is calculated that there have been more than 1000 hopeful conversions during the past year. Every church has been more or less revived. More than 200 have been added to the 31 presbyterian church of Cincinnati since March last.

In Oneida County.—The attention to religion which we have already noticed as prevailing to some extent in Westmoreland and Whitesboro' in this vicinity, and in some degree in this place, is still believed to promise very favorable results. Meetings are frequent, and for the most part well attended and solemn. We cannot but hope too, that a better state of feeling is beginning to make its way into several of the neighboring churches.—*Utica Journal.*

Revival in Alcatraz, Portage County.—A correspondent informs us that a powerful revival of religion is progressing in this place. Although this work is of recent date, about fifty are rejoicing in the God of their salvation.

In Felicity, Ohio.—The Rev. A. T. Rankin writes, "From the first of July to the first of October, I received to the communion of the church, on profession of faith, fifty-nine. The good work which commenced in this church about the first of June, is still advancing. Many new converts are rejoicing in hope, some anxiously inquiring what they shall do to be saved.

In North Carolina.—A correspondent of the Richmond Telegraph in Franklin county, N. C. writes: "I have never before witnessed so general a revival as is now witnessed in this vicinity. It begins to spread its influence through the whole county and the adjacent ones. The shower of religious influence seems to be principally confined to the Methodist and Baptist denominations."

We are informed that revivals are experienced at Ithica, Skeneateles, and Hamilton, among the Baptists and other orders. May the good work continue till all are brought to the knowledge of Christ.—*Prof. Sent.*

Religion in New Hampshire.—From a recent report, it appears that there are twelve associations in connection with the General Association of N. Hampshire, embracing 147 churches, 106 ministers, and upwards of 13,000 members. Between 6 and 700 have been added the last year; and 170 have died. Only ten distinct revivals are reported; but a very interesting fact in connection with these is, that only 4 are mentioned as past, viz. in Canterbury, Clermont, Cornish, and Tamworth, while we are informed that in Canton, Dover, Exeter, Newport, Plymouth, and Somersworth, revivals are in successful progress; and an interesting attention to religion is found in several places.

In Manchester, there never was a settled minister, although it has been inhabited more than 100 years. Nor was there a church there, of any denomination, till two years ago last May, when a Presbyterian church was organized, which now consists of 35 members.—*N. Y. Obs.*

OBITUARY.

DIED.—In this city, on Sunday evening last, Mrs. W. B. White, formerly of Boston.

At Franklin, La. on the 14th Oct. Mr. John Downs, aged 24, formerly of this city.

At Norwalk, Mrs. Emily Lockwood, aged 23.

POETRY.

ELEGY ON BISHOP HEBER.

BY REV. J. W. CUNNINGHAM.

He fell not in climbing the icy steep
Which ambition delights to scale;
For the deeds of his arm not a widow shall weep,
Or an orphan her father bewail;
It was not in piercing the mountain's side,
For the mine's forbidden treasure;
Or in pushing his bark o'er the shallow tide
Of bright but delusive pleasure.
Here honor and interest woo'd him to rest,
And spoke of the evils to come;
And love clasp'd him close to her cowardly breast,
And whispered the joys of his home;
But zeal for his Lord dissolved every chain
By which we endeavored to bind him;
He paid every tear by tears back again,
But cast all our wishes behind him.
And he mounted the deck, and we saw him depart
From our breezy and verdant shore;
And we left him, in sadness and sickness of heart,
To think we might see him no more;
But he sought the far coast of the sultry land,
Where the sun never knows a cloud;
And he planted his foot on the burning strand,
And his head at the altar he bowed:
And his soul by the solemn oath he bound,
To live and to die for the Lord;
The idol temples to strew on the ground,
And to publish the life-giving word;
And he preached it by day, and by dewy eve,
And when night had darkened the plain!
Ah! who shall the tale of his labors weave,
And, so, give us our brother again?
He fell, as he conquered; a sorrowing crowd
Of each people, and language and tongue,
Pressed sadly around his cold grave, and aloud
Their heart-broken obsequies sung:
"Our brother has fallen; and, low in the dust,
Do his earthly relics slumber;
But his spirit is gone to the land where the just
Surround the 'white throne' without number."
But his grave has a voice, and I hear it proclaim,
"Go forward, till day chases night;
Till all nations adore the unspeakable Name,
And the world's one wide ocean of light;
Till our God is enthroned on Judah's dark hills,
And sheathes his all-conquering sword;
Till the desolate earth with his glory be filled,
And all realms are the realms of the Lord."

MODESTY.

WHO SHALL HAVE THE PRIZE?—There was once a meeting of the flowers, and the judge was to award a prize to the one pronounced the most beautiful.

"Who shall have the prize?" said the rose, stalking forth in all the consciousness of beauty; "Who shall have the prize?" said the other flowers, advancing each with conscious pride, and each imagining that it would be herself. "I will take a peep at these beauties," thought the violet as she lay in her humble bed, not presuming to attend the meeting: "I will

see them as they pass." But as she raised her lowly head to peep out of her hiding place, she was observed by the judge, who immediately pronounced her the most beautiful, because the most modest.

THE CHRISTIAN LYRE.

BY JOSHUA LEAVITT.

We have received at this office a few copies of the *Lyre*, No. 1, as a beautiful specimen of the work. "It is designed for social worship, families, prayer-meetings, &c. We want music here, that is simple, touching, animating, moving; music that does not require more than two parts; such as will by melody alone affect the mind, in correspondence with the proper influence of the language; that which will produce rather a religious than musical effect." As we have not time to test the sweet sounds of the *Lyre*, we subjoin the following communication from a friend in this city, who is better qualified to judge of its merits than ourselves.

The first number of the *Lyre*, has been favorably received, and we understand from good authority, that a second edition is wanted, and will be speedily furnished. This is as it should be. The *Lyre* is a very pretty thing indeed; and every way worthy the approbation and adoption of the lovers of sweet music, in its most devotional and delightful strains. The design, the selection and the execution are alike commendable. The form of the work is convenient; the notes and the words for the tune being placed on opposite pages. It is cheap; 12 1-2 cents single, per number of 36 pages—\$1 per dozen—\$6 per hundred. To subscribers 50 cents per volume of 6 numbers, making 216 pages. The work is periodical, published monthly. Orders may be sent to Mr. Jonathan Leavitt, No. 182 Broadway, New York. The members of more than one family and prayer meeting have eagerly and with increasing pleasure commenced and prosecuted the singing of these simple, heart-cheering and soul-edifying songs of Zion. We hope they will yet be the medium of praise, in all places where they who love and fear the Lord unite to call upon his name.

NOTICE.

A Quarterly meeting of the Young Men's Temperance Society will be held in Trinity Church, on Monday evening, the 20th inst. at 1-2 past 6 o'clock; and an address will be delivered by the Rev. J. S. Stone.

The Monthly Meeting of the New-Haven City Temperance Society will be deferred till further notice.

Letters received at the Office of the Religious Intelligencer during the week ending Dec. 16, 1830.

Messrs. D. & J. Ames, Philip C. Fenn, William Barker, G. R. Hendrickson, John Calvin, Rufus Johnson, Rev. Benjamin Fenn.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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